* PÚRVA - MĪMĀṀSĀ AND ASTROLOGICAL INTERPRETATION.

By

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It is an admitted fact that the Pūrva-Mīmāṁsā doctrines have exercised tremendous influence on the writing of the authors of diverse disciplines of sanskrit learning. In this article, therefore attempt is made to examine the extent of the application of the doctrines of Pûrva-Mīmāṁsā to the works on Astrology.

In this context, it may be added that I restrict myself to the following works on astrology, whose authors had dates as accepted by S. B. Dikshit in his monumental 'History of Indian Astrology and Astronomy' and others are taken for granted for further discussion. 1) Bhattotpala's commentary (850 A. D. according to Dr. P, V. Kane) on the Bṛhat-saṁhitā of Varāhamihira, 2) the commentary Pramitākṣarâ of Rāmācārya(1580 A.D.) on tne Muhùrtacintāmaṇi, 3) the commentary Píyúṣadhārā of Govinda (1603 A. D.) on the Muhûrtacintâmaṇi, 4) the commentary of Rudra (the latter

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part of the 14th century A.D. according to K. Sambasiva Shastri,) on the Bṛhat-Jyotiṣa of Varāhamihira, 5) the Jyotirnibandha of Śivadāsa otherwise known as Shivarāja (1524 A. D. according to Dikshit), 6) the commentary Muhùrtadipikā of Viṣṇu (1360 A.D. according to Dr. R. Sham Shastri) on the Vidyāmādhavīyam, 7) the manuscript entitled 'Vivāhakālanirṇaya of Mādhavācāraya borrowed by me from the Tanjore Maharaja Serfoji's Sarasvati Mahal Library, Tanjor, and also the works on Dharma - Śāstra particularly the Mayūkhas of Nilakaṇṭha (1600 - 1660 A. D. according to MM.Dr. P. V. Kane) incidentally quoting the astrological texts and interpreting the astrological texts and interpreting the same from the Mímāṁsā angle. An attempt is also made in this article to compare the method of interpretation adopted by the writers on Astrology with that of the method of interpretation followed by the writers on Dharma - Śāstra and Pûrva-Mimāmsā. The following is an attempt in this direction.

1. It is observed that the writers on Astrology make the abundant use of the Mimāṁsā maxims that are employed by Śabara and Kumārila in their comments on Jaimini's Púrva - Mimāṁsā Sūtras. The principle of nāgṛhīta viśeṣaṇa nyāya is employed by Śabara on Jaimini's Pùrva - Mimāṁsā VII.2-13. This principle is fruitfully employed by Rudra[1] in his commentary on the 'Bṛhat - Jātaka otherwise known as Horāśāstra. The doctrine of Mukhya gauṇayośca mukhye sampratyayaḥ' is employed by Śabara on Jaimini's Pūrva-Mimāmsā III. 2. 1. The same principle is also found used thrice

1 विशेषणमात्रप्रयोगे विशेष्यप्रतिपत्तेः । रुद्र on होराशास्त्र. P. 141

in the works on Astrology. In the commentary Muhūrta - dīpika on page 74 (Vol.II) on the Vidyāmādhavīyam, it is utilised by Viṣṇu.; while it is used twice by Govinda in his commetary entitled 'Pīyūṣadhārā' on the Muhūrtācintāmaṇi. The principle of kapiñjala nyāya is employed by Śabara on Jaimini's Pūrva - Mimāmsā XI.1-39-46 and the same is also used by Govinda in his Piyūṣadhārā Pāge 364 on the Muhūrtacintāmaṇi. The principle of 'Uddeśyagatam v i ś e ṣ a ṇ ām avivakṣitam' is utilised by Kumārila in his Ṭupṭīkā on Jaimini's Pūrva-Mimāmsā VI. 4-22. This is also found utilised in the commentary Pīyūṣadhārā on page 250. It is also a matter of wonder that the maxim 's ā m ā n y a v i ś e ṣ a' which is utilised by Śabara in Jaimini's Pūrva - Mīmāsā VII.3-16 is also seen actually used in the stanza from the text of Garga quoted in the Jyotirnibandha.[2] This nyāya is also employed bn Mādhavácārya in his Vivāhakālanirṇaya.[3] The principle of 'v ā c am v ā c a n i k a m' is also used in the Pîyūṣadhārā on page 286. All these references clearly indicate the Mimāmsā bent of mind of the writers on Astrology. Here instead of discussing all the cases pointed out above, I would like to discuss a few cases to show how the Mīmāmsā doctrines have served the purpose of the writers on Astrology. The principle of the Kapiñjala nyāya simply indicates that the plural indicates

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2 Also see ज्योतिर्निबन्ध P. 69.

3 Ms. 11613 - T. M. S. S. M. Library, Tanjore. विवाहकालनिर्णय folio. 4. B

the figure three. This principle is also utilised by Nīlakaṇṭha in his Prāyaścittamayūkha P. 102 and 107 and explained by the present author elsewhere.[4] This principle is utilised by Govinda in his commentary Píyūṣadhārā on the Muhūrta - cintāmaṇi XI. 35. Here the topic under discussion is to point out the auspicious constellations on which a king may march against his enemies. Govinda in his comments on the expression 's a r v a d i ś ā s u' introduces a discussion on the Kapiñjala nyāya from the XI th chapter of Jaimini's Pûrva - Mimāmsā, clearly stating the prima facie view and the siddhantin's view.[5] He finally concludes that this expression 'sarva' indicates three directions at least, following the principle of the Kapiñjala nyāya. 2) The principle of S ā m ā n y a v i ś e ṣ a nyāya simply means that the v i ś e ṣ a śāstra curtails the scope of the sāmānya śāstra. This principle is frutefully employed by Mādhavācārya in his Vivāhakālanirṇaya. Here Mādhavācārya quotes the text of Nārada which prohibites the performance of the marriage ceremony on the 4th, 6th, 8th and 12th tithis. He regards this text of Nārada as of a general character. It is interesting to note that he further quotes the text of Jyotinibandha allowing the marriage ceremony on the d h r u v a i. e. stable or firm constellations and on the 12th tithi. In his comments on the above debatable point, Mádhavâcârya adds that the text of Jyotirnibandha is of a special type

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4 J. University of Bombay. Vol. XXXVIII No. 74 1969.

5 तस्मात् त्रय एव कपिञ्जला हिंस्याः— । पीयूषधारा P. 364.

and it has the merit of curtailing[6] the scope of the general text. It is worthy of note here that this principle is also employed by Nílakaṇṭa in his Samaya mayūkha. P. 109. The principle of the nyaya 'g a u ṇ a m ughyayo ś c a m u k h ye ṣ s a m p r– a t y a yaḥ' simply means that in a conflict between the primary and the secondary meaning or position, the primary position prevails over the secondary position and it would not be justifiable to set aside the primary position. This principle is employed by Viṣṇu in his commentary Muhúrtadipikã on the Vidyàmâdhavīyam. Here the topic under discussion is favourable or unfavourable stars for the thread ceremony of a boy. Viṣṇu quotes the text[7] of Guru which clearly states that though all the stars are favourable in the g o c a r a position, yet in an inauspicious year, however, if no expiatory rites are performed, the stars can not be pacified. Whatever position the stars get at the time of the g o c a r a circumstances, the same is regarded aa mukhya i. e. primary and whatever effects are produced by the expiatory rites on human life are treated as subordinate. And in a conflict between the primary an secondary positions, the primary position prevails[8] over the subsidiary or secondary position. What Viṣṇu means to say is that the performanee of expiatory rites will

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6 सामान्यविशेषयोर्विशेषस्य बलीयस्त्वात् Ms. 11613. विवाहकालनिर्णय. folio 48.

7 अशुभे अब्दे ग्रहास्सर्वे शुभगोचरा अपि । शान्त्यभावाच्छने- नैव यान्त्यब्द: कालमृत्युवत् ।। मुहूर्तदीपिका । Vol. II. P. 74.

8 मुख्यगौणयोर्मुख्ये सति गौणस्य ग्रहणं प्रधानस्य जन्मनो न न्याय्यमिति जन्माष्टमस्थस्य पापस्य स्वकाले शान्त्या बलं मुख्यं न विद्यते । I 6id. P. 74.

not change the position much. It is also pertinent to note here that the principle of this nyàya comes very near to the paribhāṣâ No. 15 of Nàgojībhaṭṭa and this has already been pointed out by[9] the present author in his article contributed to the volume 'Ṛṣi kalpanyâsa' dedicated to Pandita Rajeshvarashastri Dravid. From this discussion we will not be far from the truth if we reasonably hold that there seems to be some agreement among the writers on Púrvā-Mimâmsā. Astrolagy and Vyākaraṇa-the diverse discipline of sanskrit learning.

II It is the significant feature of the commentaries of Śabara and Kumárila on Jaimini's Pùrva - Mimāmsā that they make the judicious use of the popular maxims even in interpreting the sacrificial matter connected with the sutras of Jaimini. It is worthy of mention here that even the writers on Astrology have also employed the popular maxims for interpreting the astrological matter. To illustrate the truth of this remark, one can very well refer to the following shining cases. The principle of Dehalî - dipaka nyāya is used by Śabara on Jamini's Pürva - Mimāmsā XI. 1. 61. This is also used by Govinda in his Pīyúṣadhārā on the Muhûrta–cintāmaṇi VI. 16 and XI. 77. This principle is also utilised by Nílakaṇṭha in his Vyavahāra Mayūkha P. 149 (Dr. Kane's edition.) The principle at the back of this nyāya is that one and the same word used in the stanza is to be connected with the preceding line and the succeeding line. It, thus, serves the double purpose. It is intersting to

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9 Also see - ऋषिकल्पन्यास P. 97.

note that this nyāya is also used by Govinda in his Píyúṣadhārā on the Muhūrtacintāmaṇi VI. 16.[10] Here the topic under discussion is the marriage of full brothers and sisters within a stipulated period. Here it is specifically pointed out that in any family when the marriage of a full brother has taken place, the marriage of a full sister is not to take place for a period of six months. Govinda in his Pìyúṣadhārā comments on the expression 'N i j a k u l e' of the text and suggests that this word is to be connected with the preceding line i. e. the first line of the stanza and also with the second line. It is also a matter of satisfaction that in his Píyûṣadhārā on page 244 he cares to quote the texts of Vasiṣṭha and Nârada[11] to support this mode of interpretation. It is also interesting to note in this very context that the writers on Astrology and also Dharma - Sâstra take pretty care to quote some textual authority in support, when however, the principle of the dehalī - dipaka nyāya or kākākṣigolaka nyāya is employed. Even Nīlakāṇṭha in his Vyavahára Mayükha P. 95 (Dr. Kane's edition) relies on the textual authority.[12] Hence this resemblance is also striking.

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10 सुतपरिणयात्षण्मासान्त : सुताकरपीडनम् ।
न च निजकुले तद्वद्वा मण्डनादपि मुण्डनम् ।।
न च सहजयोर्देये भ्रात्रो : सहोदरकन्यके ।
न सहजसुतोद्वाहोऽब्दर्धे शुभे न पितृक्रिया ।।
मुहुर्तचिन्तामणि: VI. 16

11 देहलीदीपकन्यायेन अत्रापि निजकुल इति संबध्यते ।
पीयुषधारा. P. 243.

12 पुत्रोद्वाहान्नैव पुत्र्या कदाचिदाषण्मासात् कार्यमुद्वाहकर्म । पीयूषधारा P. 244.

I take this opportunity to refer to another case from the commentary Piyúṣadhārā on the Muhûrta - cintāmaṇi IX. 77[13] which points ont that out that a king should not march against his enemy, Particularly when he is busy with some festivals of thread cermony, installation of the image of a god and other festivals. It is also stressed that he should not leave the place when there is untimely rain or thundering of the clouds at least for seven nights. Govinda in his comments on the expression 'S a p t a r â t r a m' singnificantly observes that this expression 'Saptarātram' is not to be connected with the first line and also with second line of the stanza, following the principle laid down in the dehali - dīpaka nyāya. He further adds that for resorting to this principle, there is no textual, authority. Besides, he further points ont that the principle of the maxim indicating that a word when used once serves its purpose only once becomes applicable to the present case. If, however, this principle is not applied and one is bent upon utilising the principle of dehalí - dīpaka nyāya, then this would involve a fault known as 'G a u r a v a' i. e. unneceassary multiplication of presumption. This fault, however, has to be avoided by a good student of Pùrva - Mimāṁsā.[14] All these comments from the pen of Govinda are really noteworthy. I also discuss here the propriety of another nyāya known as 'N ā ma nyâya' employed by

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13 व्रतबंधनदेवतप्रतिष्ठानपीडोत्सवसूतकासमाप्तौ ।
न कदापि चालेदकालविद्युद्घनवर्षातुहिनेऽपि सप्तरात्रन् ।। मुहूर्तचिन्तामणिः IX 77.

14 न चोभयत्राप्यासप्तरात्रादिति संबन्ध इति वाच्यम् । गौरवापत्तेः
पीयूषधारा. P. 396.

Nārāyaṇa in his commentary Mārtaṇḍavallabhā on the Muhūrta Mārtaṇḍa at two places. The principle of the 'n ā m a nyāya' means that a particular reference to a name indicates a particular person possessed of a particular quality. It may be added here that Śankarācārya on the Brahmasūtra III. 3.39 points out that the word kāma stands for satyakāma, bhāmā stands for satyabhāmā, and datta stands for devadatta. For further clarification and the illustrations of this maxim, the readers are referred to the article of the present author on 'The use of the Mīmāṁsa and popular maxims in the Smṛticandrikā of Devaṇṇabhaṭṭa' contributed to the journal of the Oriental Research Institute and Manuscripts Library, Kerala Vol. XX Part I PP. iii–V. While commenting on the expressions 'p u ṁ s a v a and s ī m a n t ā k h y a occurring in the stanza[15] 4 of the Muhūrta-Mārtaṇḍa, Nārāyaṇa points out that these expressions stand for Puṁsavana and Sīmantonnayana saṁskāras respectively. He also uses the same principle in his commentary on the Muhūrta – Mārtāṇḍa P. 155 and points out that the word 'Mārtaṇḍa' in the stanza[16] stands for Muhūrta-Mārtāṇḍa. It may be incidentally mentioned here that the principle of Maṇḍūkaplutinyāya is employed in the Muhūrta - dīpikā on the Vidyāmādhaviyam Vol. II. P. 36. The principle of the maxim 'Siṁhāvalokitanyāya' is also used in the Muhūrtadipika on the Vidyāmādhavīyam, Vol. III P 17. The doctrine of the Kaimutikanyāya is

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15 पुँभेऽर्केऽप्यारवारे विमिथुनविषमांगांशयो : पुंसवं स्यात् सीमंताख्यम् ।
मुहूर्तमार्तण्ड P. 15.

16 त्र्यंकेन्द्रप्रमिते वर्षे शालिवाहनजान्मतः।
कुतस्तपसि मार्तण्डोऽयमलं जयतूद्वत :- । Ibid. P.155.

also found employed in the commentary entitled pramitâkṣarā on the Muhúrta - cintámaṇi V. 47 (P. 158). All these illustrations and discussion on the same is passed over here for want of space.

III. . The principle of Punarvacana is employed by the Mīmāṁśakas and writers on Dharma - Śāstra for the purpose of showing prominence or emphasis on the thing that is repeated. The present author has contributed an article on 'Motivations of Punarvacana[17] to the journal of the Asiatic Society, Bombay and has shown that this term is employed for thirty different purposes. Bhaṭṭotpala in his commentary on the Bṛhat - saṁhitā 26. 13 has employed the Mímāṁsā technical term punarvacana for 'removing confusion in the mind of the students.'[18] In the commentary Mārtaṇḍavallabhā[19] on the Muhûrta – Mārtāṇḍa P. 5, the term punarvacana is used ior 'recollecting the matter that is scattered elsewhere.[20] In the commentary piyùṣadhārā on the Muhürta-cintāmmaṇi X. 1 it is used for 'Not forgetting the faults that are

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17 Motivations of Punarvacana (To be Published very shortly) J. B. B. R. A. S.

18 रोहिणीयोगे ७ वायुश्चैवं दिक्षु धत्ते.........पुन - करणं .... शिष्यं भ्रान्तिनिराराय कृतमिति । बृहत्संहिता. P. 364.

19 तथा इहास्मिन् ग्रंथे कुहचिष्कुत्रचित् पुनरुक्तिर्वर्तते सा तस्य दूरांतरितस्य स्मृतिप्राप्तये स्मरणायेति न दोषः । - मुहूर्तमार्ताण्ड. P. 5.

20 वस्तुतस्तु दोषाविस्मरणर्थमेवेयं पुनरुक्तिः- पीयूषधारा P. 332

enumerated elsewhere. Govinda in his commentary Píyūṣadhārā on the Muhúrta - cintàmaṇi XI. 10 has employed this term punarvacana for 'indicating additional fault'. In this very context, it will be proper to remember that even Nīlakaṇṭha has employed the term Punarvacana for the same purpose in his Samaya mayúkha.[21] Here one will have to admit that there is some resemblance between the writers on Dharma Šāstra and Astrology to employ the Mímāmśa term Punarvacana also for showing additional fault. This resemblance in the two diverse disciplines of sanskrit learning is also noteworthy and striking at this stage of the study of the system of Pûrva-Mímāmsa as a Science of interpretation.

IV. The importance of the Mīmāmsā technical term 'Samuccaya' is also recognised by the writers on Astrology. Samuccaya is generally conveyed by the words c a api, and tathā occurring in the body of the stanza. Tha present author has already discussed some aspects of samuccaya elsewhere at full length.[22] Here it may be noted that this term is used for about 25 times even in the commentary Muhûrta-dîpikā on the Vidyāmādhavíyam. It is noteworthy that at times, Viṣṇu quotes in his commentary Muhúrta - dipikā on the Vidyāmā-dhaviyam Vol. I. Page 92 and Vol. III. P. 206 the textual authority

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21 अत्र नन्दादिनिषेधादेव षष्ठीनिषेधे सिद्धे पुनस्तद्ग्रहणं दोषताधिक्यार्थमिति द्वैतनिर्णये तातचरणाः— । समयमयूख- P. 178.

22 A. B. O. R. I Vol. 51, PP. 83 - 92 and Indian Antiquary (Third series) Vol. V No. 3. PP. 151- 152.

to interpret the astrological text as a case of Samuccaya. In the matter of citing the textual authority, Viṣṇu stands in comparison with Mitramiśra, the commentator of the Yājñavalkya- Smṛti. But it is also to be noted that he does not cite any textual authority when he resorts to samuccaya in interpreting the astrological text particularly in his commentary on the Vidyāmàdhaviyam Vol. I. P.67, and Vol. III. P. 9, 12, 54 and 171. The special feature of the commentary of Viṣṇu is that he suggests samuccaya whenever the word 'tu'[23] occurs in the astrological text. In his comments on the Vidyāmādhavîyam Vol. II. page 66 the text runs thus - This text means that the[24] (second birth) thread ceremony in the case of a brahmin is to be performed in the seven year after his birth. He further quotes the text of the[25] Manu–Smṛti II. 36 on page 67 and points out that by the word 'tu' in the text of Manu,[26] we have to understand samuccaya of the thread ceremony which is of a willful nature. And a willful thread ceremony may be performed at the five age. Here he also quotes the opinion of some (possibly Äpastamba Dharma-Sútra I. 1. 1. 20 - 26,) indicating that different ages are prescribed for the thread ceremony in view of the different fruits. It will have to be admitted here by a serious and

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23 तुशब्दो ऽ नुक्तसमुच्चयार्थ- । मुहूर्तदीपिका Vol. I. P, 106.

24 विप्रस्याभिहितं द्वितीयजननं वर्षे शुभं सप्तमे । Ibid Vol. II, P, 66

25 गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः।। - मनुस्मृति. II. 36.

26 तुशब्दोऽनुक्तकाम्योपनयनसमुच्चयार्थः - मुहूर्तदीपिका Vol, II. P, 67

comparative student of Dharma Śāstra and Astrology that whatever interpretation of the text of Manu-Smṛti II. 36 is offered by Viṣṇu, the same is not at all offered by the commentators of the Manu-Smṛti like Medhātithi, Kullūka, Sarvajñanārāyaṇa, Rāmacandra, Nandana, Maṇirāma and Govindarāja, particularly on the word 't u' and also the Mīmāmsā point. Hence one is almost tempted to advance the view that the study of commentaries on the Astrological works particulary connected with Dharma-Śāstra aspects from the Mīmāmsa angle will be more interesting and even instructive.

V. The importance of the Mīmāmsā technical term pratiprasava is also appreciated by the writers on Astrology. Pratiprasava means an exception to the exception or exception to the negative rule. This principle is used in the pramitākṣarā on the Muhūrta-Cintāmāni-I-49 and V. 45.[27] Here the topic under discussion is that a marriage is not to be performed when the jupiter is in the Simha rāśī particularly in the region from the north bank of the river Godavari upto the south bank of the river Ganges. In his commentary pramitākṣarā on the above portion, Rāmācārya quotes the text[28] of Rājamārtāṇḍa which strictly prohibits this entry of jupiter into the Simha rāśi as inauspicious for all the regions particularly for the marriage ceremony. He

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27 सिंहे गुरौ सिंहलवे बिवाहो नेष्टोऽथ भेदोत्तरतश्च यावत् । भागीरथीयाम्यतटे ह्रि दोषो नान्यत्र देशे तपनेऽपि मेषे ।। मुहूर्तचिंतामणि I. 49

28 सिंहराशौ तु सिंहांशे यदा भवति वाक्पतिः- ।।राजमार्तण्ड-Q. i4 सर्वदेशेष्वयं त्याज्यो दंपत्योर्निधनप्रदः- ।। प्रमिताक्षरा- P. 36.

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further quotes a stanza from the text of Jyotirnibandha referring to the opinion of Śaunaka and others that this very time is auspicious for the marriage ceremony. Rāmācārya simply concludes that the text of Jyotirnibandha will have to be treated as a case of pratiprasava.- otherwise there would have arisen the occasion of the text of Jyotirnibandha becoming redundant. I personally feel that one case of this type is enough to serve my purpose. In this very context, it will be proper on our part to refer incidentally to the Nīti Mayūkha P.50 and the Śrāddha Mayukha P. 30 for the cases of pratiprasava and particularly based on the interpretation of the texts of Nítisāra and yogayátrā in the Níti Mayûkha and Jyotiḥ Parāśara and some smṛti text in the matter of offering piṇḍas at the Śrādha ceremony after taking place of the marriage ceremony or the thread ceremony at home. Here, however, Nìlakânṭha has removed conflict between the Dharma - Śâstra text and Astrological text.

VI. The Mimamsa principle of Vâkyabheda is also very important in the science of interpretation and is recognised by the writers on Astrology. Vākyabheda occurs when in a single vâkya, two vidhis are laid down. It also occurs when there is only one subject and two verbs or two verbs and two subjects in one and the same sentence. This principle is employed in the commentary Pîyúṣadhára on the Muhûrta-cintāmaṇi V. 45 and XI. 92. In the astrological work s

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29 मंगलानीह कुर्वीत सिंहस्थो वाक्पतिर्यदा ।
भानौ मेषगते सम्यगित्याहुः शौनकादयः ।। प्रमिताक्षरा P. 37.

generally, the month in which a person is born and also the constellation on which a person is born, are regarded as inauspicious for the performance of the thread ceremony. In the present case under discussion in the Muhūrta - Cintamaṇi V. 45.[30] it is said that in the case of brahmins, the thread ceremony may be performed even in the month of birth and on the constellation of birth in the case of the first son born to a brahmin family; while the same ceremony is to be performed in the case of the last son born to the kṣartiya or the vaiśya family. Govinda in his commentary Pīyūṣadhārā on the above portion of the Muhūrta - Cintāmaṇi observes that this stanza suffers from the fault of Vākyabheda, since the thread ceremony is permitted in the case of brahmins and kartriyas and vaiśya even in the month of birth or even on the constellation on which a man is born. Here he singnificantly observes that when the[31] syntactical connection is possible between the two sentences, it will be demerit to divide a sentence. (Vākyabheda).

VII The principle of Nityānuvāda has also a significant part to play in interpreting the texts of Dharma-Śāstra, Veḍanta Śāstra and

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30 जन्मर्क्षमासलग्नादौ व्रते विद्याधिकी व्रती ।
आद्यगर्भेऽपि विप्राणां क्षत्रादीनामनादिमे ।। मुहूर्तचिंतामणि V. 45.

31 संभवत्येकवाक्यत्वे वाक्यभेदो हि दूषणम् । इति वाक्यभेदानापत्तेः- पीयूषधारा. P. 214.

also the astrological texts. The popular example of Nityānuvāda[32] as given in the Pùrva-Mìmāṁsā is very well-known. It means absolute prohibition of a thing which is not at all available by any other authoriy. The present author has contributed a paper on Śaṅkarācārya and Purva-Mimāṁsā' to the Mysore orientalist Vol. IV No.2 and has shown that Śankarācârya has understood this term in the sense of 'already known in another place' in his commentary on the Brahma-sutra III. 3. 19 and this is rather a new one. The principle of this Nityānuvāda is employed by Govinda in his commentary Piyūṣadhārā on the Muhūrta-Cintāmaṇi[33] IV. 6. Here the question arises as to whether one should take bath in the morning when there is the eclipse of the moon and at night when there is the eclipse of the sun. The commentator Govinda quotes here some text prohibiting the bath on some occasions. He adds that such texts cannot be taken as the good example of Nityānuvāda for the simple reason that such texts form the remaining part of the Vidhivākya laying down a bath on such occasions. Hence it is necessary to take bath on these occasions. It must be noted here that the sentence 'न अन्तरिक्षे न च दिवि' is not a remaining part of the Vidhi Vākya and hence in its case, the prohibition may become absolute. But in the present

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32 न पृथिव्यां नान्तरिक्षे न च बिवि अग्निश्चेतव्य:-। तैत्तिरीयसंहिता V.2, 7. 1·

33 जन्मर्क्षे निधनं गृहे जनिमतो घातः क्षतिः श्रीर्व्यथा । चिन्तासौख्य कलत्र दौस्थ्यमृतयः स्युर्माननाशः सुखम् ।। मुहूर्तचिन्तामणि. VI. 6.

case, the sentence prohibiting the bath forms the part of the sentence referring to the sun eclipse by the night time and the moon eclipse by the day time and hence such text can not be treated as a case of Nityānuvāda.[34] The view point of the commentator Govinda based on the vidhiśeṣatva is really an interesting one and exhibits that he has drunk deep in the fountain of Pūrva - Mīmāṁsā.

VIII The doctrine of Vikalpa (option) based on the sweet will of the person concerned and also on the manners and customs and family traditions maintained in different regions of India also plays very important part in the astrological works. Govinda in his commentary Piyuṣadhārā on the Muhūrta - Cintāmaṇi VI 84 notes that the vikalpa is vitiated by eight faults and is to be avoided as far as possible and has, in fact, avoided this fault in his commentary on the above portion of the Muhūrta - Cintāmaṇi. He also suggests at several places in his commentary option purely based on the manners and customs of the people hailing from the different regions of India. The word Vikalpa also occurs in the Bṛhat-saṁhita 24. 10 of Varāhamihira and it is further interesting to note hat the commentator Bhaṭṭotpala has understood the form[35] 'v i k a l p y ā

34 न चैतदभावे प्रतिषेधादित्यधिकरणे न पृथिव्यामग्निश्चेतव्यो नान्तरिक्षे न दिवीत्युदाहृतवाक्यवन्नित्यानुवाद इति वाच्यम् । विधिशेषस्याभावात् । पीयूषधारा P 151

35 विकल्प्या विकल्पनीया निश्चयीकर्तव्या इत्यर्थः । बृहत्संहिता. P 341

in the sense of n i ś c a y i k a r t a v y ā' i e. finally decided or fixed. It must be admitted here that the form vikalpya has not the same sense which is conveyed by option in the present context. Incidentally however, it deserves to be noted that in the Bṛhat-Saṁhitā of Varāhamihira, we come across the use of the mīmāmsā technical terms like vidhi, pratiṣedha, niṣedha, vikalpa etc.[36] Bhaṭṭotpala also points out in his commentaty on the Bṛhat - Samhitā 34.18 that the word 'a t h a v ā' in the text indicates option.

IX The Mīmāmsā principle of Atideśa is also recognised by the writers on the Astrology. The present author has also pointed out in his article on 'Evolution of the Mīmāmā technical term 'Atideśa', contributed to the Diamond Jubilee volume of the A.B.O.R.I, that in the Pramitákṣarā[37] on the Muhúrta - Cintāmaṇi XI. 20 the term 'Atideśa' is used to point out the fruit. The fact that trayodaśi is like tṛtīyā, caturdaśí is like the caturthi etc. simply indicates the fruit of the tṛtíya for the trayodaśî in respect of the march against the enemy in the eastern direction.[38] He further adds on the Muhúrta-Cintāmaṇi XI.110 that the purpose at the back of extending the faults of the vivāha - prakaraṇa to the yātrāprakaraṇa is to stress the avismaraṇa on the part of the students.

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36 अथवा विकल्पे । Ibid. P. 421,

37 फलार्थमतिदेशोऽयम् । - प्रमिताक्षरा P. 241.

X The principle of Arthavāda i. e. glorification is also admitted by the writers on Astrology. Govinda has employed the same principle in his commentary Pīyuṣadhārā on the Muhúrta-Cintamaṇi VI. 32 and VI. 101. The Mimāmsā principle of Paryudâsa is also employed by Viṣṇu in his commentary entitled Muhūrta-dìpikā on the Vidyâmâdhavìyam Vol. II Pages5 and 6 and Vol. III page 105. A discussion on these terms is passed over here for want of space and also to avoid prolixity.

In conclusion, one will have to admit that the writers on Astrology have made the best use of Mimamsā and popular maxims and also the Mimāmsā technical terms in the course of their comments on the astrological works. At times, the writers on Astrology deal with the subject of the matter of the Dharma-Śāstra from the Mīmāmsá point of view and their observations are necessary for the proper understanding of the Dharma-Śāstra texts since the regular writers on Dharm-śástra have ignored some aspects on particular places. In the matter of citing authorities for resorting to Samuccaya, however, there is a respectable amount of similarity between the writers on Dharma Śāstrā and Astrology. At times, however the Mimāmsā technical terms are understood in altogether different senses in the Astrological works. The purposes for which Punarvacana is understood by the writers on Astrology are very important for the study of Pûrva - Mímāmsā. That the word 't u' occurring in the texts of Astrology is suggestive of samuccaya is the considered opinion of

the writers on Astrology. The use of the Mimāmsā technical term ,atideśa' on the part of the writers on Astrology is also very important and worthy of note. All these important aspects revealed by the above discussion, unmistakably point out the supreme importance of the science of Púrva - Mimāmsā even in understanding astrological texts and the fresh and independent views of the writers on Astrology exhibit their independent and deep sense of appreciation of the same.

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VIKṚTIS IN VEDIC RECITATION

Dr. S. Venkitasubramonia Iyer

It is well known that, in order to preserve the Vedic texts intact, methods of recitation have been devised by which every word in the Saṁhitā is separated and recited severally or with the preceding and following words in a variety of combinations. In the Saṁhitā which is the primary mode of recitation, the words are uttered with the euphonic combinations and with the resultant svara or accent for each syllable. In the Padapāṭha the sandhis are resolved, the compounds are analysed, the particles are separated and each word has its own natural accent unlike in the Saṁhitā where it undergoes change. In Krama a hemistich is taken as the unit and the word from the second are repeated, the last with an 'iti' in between, as for instance a hemistich of four words a b c d is rendered as ab bc cd d (iti) d.

The above three modes of recitation go under the head "prakṛti". In cotrast with them are the modes-jaṭā, mālā, śikhā, rekhā, dhvaja, daṇḍa, ratha and ghana collectively called 'vikṛtis'.

Vedavikṛtilakṣaṇasaṅgraha, edited by K. V. Abhyankar and G. V. Devasthali, Bhandarkar Oriental Research Institute, Poona, 1978

जटा माला शिखा रेखा ध्वजो दण्डो रथो घनः ।
अष्टौ विकृतयः प्रोक्ताः क्रमपूर्वा मनीषिभिः ॥

(Vyādi's Vikṛtivalli, Kārikā 5)

The name 'vikṛti' is given because of the fact that while in the prakṛti the words move onwards, here there is regression (viloma) in certain points. The intricacies in recitation are more and more as we move from jaṭā to ghana.

In Jaṭā every unit or varga in the krama is repeated thrice first in the regular order, then in the reverse order and again in the regular order upto the end of the hemistich, the last word being repeated with 'iti' interposed as in krama. The form will be ab ba, ab; bc cb bc; cd dc d (iti) d. Here in the regular (anuloma) units the words are to be combined according to the rules of the Prātiśākhya, but in the reverse units they are to be combined according to the rules of ordinary grammar.

जटायां क्रमयोः प्रातिशाख्यलक्षणलक्ष्यता ।
व्युत्क्रमे सा मता नैव तत्र व्याकरणं मतम् ॥

(Madhusūdanamaskarin's 'Aṣṭavikṛtivivṛti' Kārikā 8)

This makes the form of a word in the viloma part to be as in Padapāṭha but in the anuloma part to be as in Saṁhitā. Several changes like shortening, lengthening, change of ṣ to s, ṇ to n etc., are noticed in the viloma but accentuation is the same in all sections.

In Mālā the varga units of the krama in a hemistich in the forward and reverse order from the beginning and end respectively alternate with each other as ab, d (iti) d, bc, dc, cd, cb ba. Some authorities take this as one variety of mālā, called 'kramamālā' and speak of another variety called 'padamālā' wherein the arrangement is as in jaṭā but with this difference that while in jaṭā ab ba ab constitutes a major unit with the possibility of sandhi in the components, in padamālā each of ab, ba and ab is considered a separate unit without sandhi between them.

Śikhā is formed by adding the next word also to the jaṭā of each kramavarga, as in ab ba ab c; bc cb bc d; etc., and concludes with the parigraha (x iti x) of the last pada of the hemistich.

Rekhā consists of a series of steps, starting with two words and progressing by the addition of one word each, to the unit after dropping the initial word. Each step has three parts, the beginning which consists of the unit in the forward order, the middle which consists of the whole unit in the reverse order, and the end which is like the kramapâṭha but remaining as in padamālā independent so far as sandhi rules are concerned. The rekhà ends in the parigraha of the final pada of the unit. If the unit has, say, five words a b c d e, the rekhā will be ab ba ab; bcd dcb bd cd; cdef fedc cd de ef f (iti) f.

Dhvaja is the combination of the kramavargas in order from both

ends in the same manner as in kramamâlâ, but the words within the unit are not reversed. Thus if we have got the line a b c d e we arrange in the normal order ab bc cd de and in the reverse order de cd bc ab, and their combination ab de, bc cd, cd bc, de ab will constitute its dhvaja.

In Daṇḍa (also called Kramadaṇḍa), we get several steps with progressive addition of padas in the passage, but unlike in Rekhâ the initial word in each is retained and not dropped when passing on from one step to the next. Each step has in the end all the words constituting the unit in the reverse order. This vikṛtì ends as the kramapāṭha and with the parigraha. In illustration may be given: ab ba; ab bc cba; ab bc cd dcba; ab bc cd de edcba: ab bc cd de e(itl)e.

Ratha is the recitation combining two, three or four units of equal number of padas (called respectively therefore, ekacakra, dvicakra, and catuscakra). It has three varieties and each may relate to a full ṛk, ardharca or pâda. A tricakraratha, for example, can be illustrated by the following. If there are three separate units abc def, ijk, we get the ratha as ab de ij; ba ed ji; ab de ij; bc ef jk: cb fe kj; cba fed kji; ab bc c(iti) c; de ef f (iti) f; ij jk k(iti)k.

The Ghana recitation is mainly of two kinds. In one the krama in the reverse order followed by the normal order is rendered. In a hemistich consisting of two pādas abc, def, this will be: f(iti)f ef de cd bc ab bc cd de ef f iti)f. In the other, the Śikhā-pāṭha is taken as the basis, and in addition, in each part the last three padas are rendered in the reverse order followed by the normal order. Thus the rendering will be: ab ba ab c cba abc; bc cb ba d dcb bcd; cd dc cd e edc cde; etc.

These Vikṛtis are briefly described in isolated manuals most of which remain in manuscripts, and assiduously practised by those few Vaidikas who take to this as their life's mission, though their number is fast dwindling. The publication of the important tracts dealing with the subject is, therefore, of high importance, and it is gratifying to note that the Bhandarkar Oriental Research Institute has brought out a collection of a dozen of these under the title Vedavikṛtilakṣaṇasaṅgraha. These works can be grouped into four. The first consists of the Vikṛtivalli, of Vyādi, its commentary Vikṛitikaumudī by Gaṅgādharabhaṭṭācārya, an anonymous commentary Aṣṭavikṛtilakṣaṇa on the portion of the text dealing with vikṛti proper, and a commentary by Anantācārya on the Jaṭā section. The second consists of the Jaṭāpaṭala of Hayagrīva (also called Hayagrīviśikṣā), its commentary Dīpikā by Dayāśaṅkara, and an anonymous commentary. Madhusūdanamaskarin's Aṣṭavikṛtivivṛti with the commentary Prakāśa of Purogamācārya constitutes the third. The fourth group consists of Kauṇḍinyaśikṣā,

Jayantasvāmin's Svarāṅkuśa with the commentary of Nīlakaṇṭha and the sections relating to krama and svara in Ṛgvedaprātiśākhya with Uvaṭa's commentary, all these being related to the accentual and euphonic changes pertaining to the vikṛtis.

All these texts were compiled and critically edited by the late Prof. K. V. Abhyankar, but as he could not complete the task because of his gruesome death, Prof G. V. Devasthali associated himself with the venture and has now given us this valuable volume. Each work has been carefully edited on the basis of the manuscripts procurable and published editions whereever available. In a long and learned Introduction, Prof. Devasthali, with his characteristic thoroughness, deals with the nature, authorship and possible dates of all the twelve works, the details pertaining to every vikṛti, the changes which occur particularly in jaṭā, and incidentally devotes ample attention to what is called 'samaya' or 'galita' which relates to words dropped in the Padapāṭha. It also illustrates the different kinds of vikṛtis for the first ṛk of the Ṛgveda.

This volume is a valuable guide for understanding the intricacies in the varieties of Vedic recitation.

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2	Periodicity of Publication	—	Half yearly
3	Printer's name	—	T. Baby.
	Nationality	—	Indian
	Address	—	T. Baby, Vijnanabhavan Printers, Manacaud, Trivandrum-9.
4	Publisher's name	—	K. Raghavan Pillai
	Nationality	—	Indian
	Address	—	K. Raghavan Pillai, Director and Professor of Sanskrit, Oriental Research Institute and Manuscripts Library, University of Kerala. Trivandrum.
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दर्पे गर्वति शप्येष गर्व माने कथादिगौ ? ।
गर्वयेत तङेवात्रैतस्मादुभयमन्यतः ? ।। ३१९ ।।

अदने शपि चर्वति चौ चर्वयते चीवृ संवृत्तावादाने ।
चीवति चीवेत च शपि चौ दीपनवचनयोः पुनश्चीवयते ।। ३२० ।।

ऐश्वर्यद्युतिकेलियानविजिगीषोक्तिक्रियादिस्तुति-
ष्वष्टासु श्यनि दीव्यतीत्यथ शपि स्यात् प्रीणने दिन्वति ।
कूजामर्दनयोरदेवयददेवद् देवयेतेति चौ,
कूजे देवति देवयेत तङि, शब् द्युत्यादिके देवते ।। ३२१ ।।

पूर्तौ चौ पर्वयते शपि पर्वति पूर्वतीति पूर्व निवासे ।
चौ पूर्वयते शब्दे मर्वयते पूर्तिगमनयोः शपि मर्वेत् ३२२ ।।

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३१९ **गर्व** दर्पे I. प. गर्व माने X. आ. आगर्वादात्मनेपदिनः इति तङेव ।

३२० चर्व अदने I. प. 'चर्व कि तु भक्षे' क. २९०. चीवृ आदान-संवरणयोः I. उ. चीव भाषा(सा)र्थः X. उ.

३२१ दिवु क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु' IV. प. मा. मोदमदस्वप्नकान्तयो क्षीरतरङ्गिण्यां प्रक्रियासर्वस्वे च न । 'दिव् यु जिगीषेच्छापणिद्युतौ । क्रीडागत्योश्च' क. २९१-९२. दिवि प्रीणने I. प. दिवु मर्दने X. प. परिकूजन इति केचित् । उदित्त्वाण्णिज्विकल्पः । दिवु परिकूजने X. आ. आकुस्मीयः । तेवृ देवृ देवने I. आ

३२२ 'पर्व पूरणे' X. उ. प्र. क. 'पर्व पुर्व पूर्तौ' क. २९४. इति शप्येव मुद्रिते द्रुमे 'पुर्व निकेतने' X. उ. प्र. क. 'पूर्वक् निकेतने' क. २९४. शपि न दृष्टः । मर्व शब्दे X. उ. 'मर्व पूर्तौ गतौ' क. २९४.

सेवे सिन्वेच्छप्यथो तन्तुसन्ता--
नार्थे सीव्येत् सेवने षेवृ षेवृ ।
सेवृ त्विष्वेष्वादिमात् तङ पराभ्यां
द्वे द्वे सेवेतापि सेवेत सेवेत् ।। ३२३ ।।

ष्ठीवने ष्ठीवति ष्ठीव्येत् षान्त्व सान्त्व च सान्त्वने ।
चौ द्वयोः सान्त्वयेदन्त्यात् सान्त्वापयत इत्यपि ।। ३२४ ।।

अश भोजन इत्यस्य श्नायामश्नाति सिद्ध्यति ।
अशू व्याप्तौ तथा सङ्घाते च श्नौ तङवतोऽश्नुते ।। ३२५ ।।

गतिशासनयोः कष्टे लुकि शब्दे कशेच्छपि ।
काशृ दीप्तौ शप्श्यनोस्तङ काशते काश्यते क्रमात् ।। ३२६ ।।

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३२३ णिविं सेचने I. प. अस्य स्थाने षिवि इति केचित् । सेवने इति तरङ्गिण्याम् । षिवु तन्तुसन्ताने IV. प. 'षेवृ' माधवमते आत्मनेपदी । 'षेवृ ङ ञ सेवने' 'ङञ सेवृ सेवे' क. २९६, २९७. द्रुममाधवमते संगृह्यैवमुक्तिः ।

३२४ ष्ठिवु निरसने I. प. सुब्धातुष्ठिवुष्वक्कतीनां प्रतिषेधः' इति न सत्वम् । 'ष्ठिवुक्लमु–' इति दीर्घः । ष्ठिवु निरसने IV. प. षान्त्व सान्त्व सामप्रयोगे X. उ. 'सान्त्व साम त्क सान्त्वने' क. ३६. इत्यदन्तोऽपि ।

३२५ अश भोजने IX. प. अशू व्याप्तौ सङ्घाते च V. आ.

३२६ कश गतिशासन्योः II. आ. कश शब्दे I. प. प्र. क. 'कश शब्दे' क. २९८. काशृ दीप्तौ IV. आ.

स्याद् कुशिर् श्लेषणे कुश्येत्, कुशि दीपनभाषयोः ।
चौ कुंशयते कुंशेदकुंशयदिति त्रिधा ।। ३२७ ।।

उपतापे क्लिश्येत क्लिश्येत् क्लिश्येत बाधनेऽक्लिश्नात् ।
शपि तापनोपतापव्यक्तोक्ते क्लेशते तङि क्लेशेः ।। ३२८ ।।

दंशने दशतीति स्याच्छपि दंशयते तङि ।
उक्तिदीपनयोर्दंशेद् दंशयेद् दंशयेत चौ ।। ३२९ ।।

वधे छन्दसि दाश्नोति श्नौ, दाने शपि दाशति ।
दाशते, चावयं तङ्वानेव दाशयते ततः ।। ३३० ।।

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३२७ 'कुशिर् श्लेषणे । कुश्यति' IV. प. प्र. क. 'कुश् येर् श्लिषि' क. २९९. कुशि भाषा(सा)र्थः X. उ. इदित्वाण्णिज्विकल्पः । अणिचि परस्मैपदम् ।

३२८ क्लिश उपतापे IV. आ. 'क्लिशु उपतापे । उदात्तः स्वरितेत् । क्लिश्यति । क्लिश्यते प्र. क. (दिवादौ) । 'क्लिश् युङ्ल चोपतापे' क. २९९. क्लिशू विबाधने IX. प. 'क्लेश व्यक्तायां वाचि (I. आ.) बाधन इत्येके । उपतापे च द्रुमे । 'अव्यक्तायां वाचि' मा.

३२९ दन्श दंशने I. प. दन्शसन्जस्वन्जां शपि' इति नलोपः । दशि दंशने X. आ आकुस्मीयः । दशि भाषा(सा)र्थः । X. उ.

३३० दाश दाशृ हिंसायाम् । V. प. छान्दसः । दाशृ दाने I उ. दाशृ दाने X. आ. आकुस्मीयः क्षी. 'दासृ' मा. 'दाशृङ क. दाने' क. ३०१.

चौ बन्धे पाशयते शपि बाधग्रन्थयोः पशेत पशेत् ।
स्पर्शगतिबन्धबाधेषु पशापयते कथादितोऽप्रादेः ।। ३३१ ।।

पिशृ पेशृ गतौ पेशेदुभयोरगुणे भिदा ।
पिशेत्यवयवीभावे मुचादौ नुमि पिंशति ।। ३३२ ।।

स्रंसे भ्रंशेत द्युतादेरधःपा–
तार्थे भ्रश्येदेष पौषादिकाभ्याम् ।
चौ स्याद् (भ्रं ? भृं) शेद् (भ्रं ? भृं) शयेद् दीपनोक्त्यो–
र्दीप्त्यर्थे तु भ्राशते भ्रश्यते द्वौ ।। ३३३ ।।

वधे रुशेद् दीपनभाषयोरुंशेद् रुंशयेच्चौ गमने लिशेत् शे ।
श्यन्यल्पतायां तङि लिश्यते कुत्सने च कण्ड्वादिगतादलिश्यत् ।। ३३४ ।।

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३३१ पश बन्धने X. उ. 'पशञ् बाधे ग्रन्थे पशक् बन्धे' क, ३०१, ३०२. 'पश अनुपसर्गाद् बन्धबाधस्पर्शगतिषु (X. उ.)। पशयति। सोपसर्गात्तु प्रपाशयति'। प्र. क. (अदन्तः)। पुकि रूपमुक्तम् ।

३३२ पिसृ पेसृ गतौ I. प. 'इह क्वचित्कोशे विसृ वेसृ पिशृ पेशृ इत्यपि पठ्यन्ते' मा. पिश अवयवे VI. प. मुचादिः ।

३३३ भ्रँशु अवस्रंसने I. आ. द्युतादिः। भ्रंशु अधःपतने IV. प. पुषादिः। 'अनिदिता'मिति नलोपः। भृशु अधःपतने IV. प. भृश्येदिति रूपं ज्ञेयम्। भृशि भाषा(सा)र्थः। X. उ. टुभ्राशृ दीप्तौ I. आ. 'वा भ्राश–' इत्यादिना वा श्यन् ।

३३४ रुश हिंसायाम् VI. उ. रुशि भाषा(सा)र्थः X. उ. लिश गतौ VI. प. लिश अल्पीभावे IV. आ. 'लिट् अल्पार्थे कुत्सायां च । लिश् इति हरः । लिट्यति लिश्यति वौदनः । अल्पीभवति कुत्सितो भवतीति वार्थः' प्र. (कण्ड्वादौ) ।

इच्छायां वष्टि रवे वाश्येत स्पशनबाधयोः स्पशति ।
स्पशतेऽपि शपि, श्लेषग्रहयोश्चौ स्पाशयेत तङ्येव ।। ३३५ ।।

गत्यामिष्यति वाञ्छ इच्छति पुनः श्न्याभीक्ष्ण्य इष्णात्यथो
शप्येवोञ्छन ऐषद् ईषगतिहिंसादर्शनेष्वीषते ।
तङ्वानेषृ गतावितः शपि भवेदेषेत दाहे पुनः
स्यादोषेत् पुनरूष सङ्घरुजयोरित्यस्य (रू?तू)षेदिति ।। ३३६ ।।

कृषेराकर्षणक्षेत्रादिवि(कार ? लेखन)योः शपि ।
कर्षेद्दत्रान्तिमार्थे शे कृषते कृषतीत्युभौ ।। ३३७ ।।

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३३५ वश कान्तौ II. प. वाशृ शब्दे IV. आ. स्पश बाधनस्पशनयोः I. उ 'हिंसार्थं दोषसूचनं स्पशनम्' प्र. 'स्पर्शनयोः' मा. 'स्पाशनं ग्रन्थनमिति स्वामी मा. स्पश ग्रहसंश्लेषणयोः X. आ. (आकुस्मीयः) ।

३३६ इष गतौ IV. प. इष इच्छायाम् VI. प. इष आभीक्ष्ण्ये IX. प. ईष उञ्छे I. प. ईष गतिहिंसादर्शनेषु I. आ. एषृ गतौ I. आ. उष दाहे I. प. ऊष रुजायाम् I प. सङ्घार्थो मृग्यः । 'उषूष् वधे दह्यप् रोगे' क. २०७. 'ऊष छुरणार्थे' X. क्षी.

३३७ कृष विलेखने I. प. 'विलेखनमिहाकर्षणम्' प्र. कृष विलेखने VI. उ. 'तदत्र हलकर्म' प्र.

घुषिर्घुषृ ध्वन्यविशब्दयोरघो-

षत् कान्तिकृत्यां शपि घुँषते नुतौ ।

विशब्दने घोषति घोषयेन्निता-

न्ताक्रन्द आघोषयतीति चौ घुषेः ।' ३३८ ॥

दानगत्योर्घटादिः षिद् जंक्षते भक्षहासयोः ।

जक्षितीत्यथ सेवायां जेषेद् गत्यामजेषत ॥ ३३९ ॥

सेवाप्रीत्योर्जुषते यावूहे तर्पणे च हिंसायाम् ।

जोषति जोषयतीत्यपि जूष वधे जूषतीति शपि......॥ ३४० ॥

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३३८ घुषिर् अविशब्दनार्थः । I. प. ऋदिदित्येके । आविष्कृतार्थं वचनं विशब्दनम् । तद्व्यतिरिक्तेऽर्थेऽयं धातुः। स चार्थः शब्दमात्रं वा यथाप्रयोगमन्यो वा । शब्दे घोषति घण्ट । एवमन्य ऊह्यः । घुषिर् विशब्दने इत्येवैके । घुषि कान्तिकरणे I. आ. 'घुषिर् विशब्दने X. प. (शब्देन स्वाभिप्रायप्रकाशनं तत् । अस्य णिज्विकल्पो भाष्योक्तः । घोषयन्ति घोषन्ति वा याचकाः' । प्र. 'आङः क्रन्द सातत्ये (X) इत्यत्र केचित् घुषिशेषत्वेनाङः परो घुषिः क्रन्दसातत्ये णिचं भजते इति व्याख्यन् । आघोषयति' प्र. विषयोऽयं माधवेनाप्युक्तः । 'घुष् कि इर् इ्नु (नु)तौ विशब्दे' क. ३०९.

३३९ 'जक्षि गतिदानयोः । I. आ. उदात्ता अनुदात्तेतः षितश्च' प्र. क. 'जेषृ ङ । गत्यां जक्षि म्ङ दाने च' क. ३११. जक्ष भक्षहसनयोः II. प. जेषृ गतौ I. आ. 'जिषु सेवने' (I. प.) प्र. सेचने मा.

३४० जुषी प्रीतिसेवनयोः । VI. आ. जुष परितर्कणे X. उ. 'परितर्कणमूहो हिंसा वा । परितर्पणे परितृप्तिक्रियायामिति क्षीरस्वामी' मा. जूष हिंसायाम् I. प.

शपि स्याज्झष हिंसायामस्योदात्तेत्त्वतो झषेत् ।
झष आदानसंवृत्योः स्वरितेज्झषते झषेत् ।। ३४१ ।।

ग्रहे त्वचो ग्रहे संवृत्यां च तक्षति तर्जने ।
तक्षेत् तनूकृतौ तक्ष्णोत्ययं श्नावादिमौ शपि ।। ६४२ ।।

तुष प्रीतौ तोषति शप्यथ पौषादिकाद् भवेत् ।
अतुष्यदिति तूषेति तुष्टौ तूषति शप्यसौ ।। ३४३ ।।

दक्ष वृद्धित्वरणयोर्जक्ष गत्यां च हिंसने ।
शप्युभौ दक्षते घाटादिकोऽन्त्य इति भिद्यते ।। ३४४ ।।

वधसङ्घयोरधर्षद् धाष्ट्र्ये धृष्णोति शक्तिबन्धे चौ ।
तङि धर्षयते यौ प्रसहने पुनर्धर्षयेत धर्षति च ।। ६४५ ।।

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३४१ झप हिंसायाम् I. प. झष आदानसंवरणयोः I. उ.

३४२ तक्ष त्वचने I. प. 'त्वचनं संवरणमिति दुर्गकाश्यपमैत्रेयाः । त्वचो ग्रहणमिति स्वामी' मा, 'ग्रहणमात्रे च द्रुमें' प्र. 'त्वक्ष् त्वचि ग्राहे' क. ३१३. तक्षू तनूकरणे I. प. 'तनूकरणे तक्षः' इति पाक्षिकः श्नुः । तर्जनार्थो मृग्यः ।

३४३ तुष् तुष्टौ, तुष्लृ यौञि च' क. ३१२. तुष तुष्टौ IV प. तूष तुष्टौ I. प. द्रुमे तुष् इत्यस्य तूष् इत्यपि पाठः । तुष् तुष्टौ इति द्रुमेऽधिकभ्वादौ प्रक्रिया-सर्वस्वे नास्ति ।

३४४ दक्ष वृद्धौ शीघ्रार्थे च I. आ. दक्ष गतिहिंसनयोः I. आ. (घटादिः) ।

३४५ धृषङ क शक्तिबन्धे ञिधृषा न् प्रागल्भ्ये धृषु संहतौ । हिंसे, धृषा कि त्वमर्षे क. ३१५, ३१६. 'धृष शक्तिसंबन्धने X. आ. प्र. क. 'धृष हिंसासंहत्योः' I. प. प्र, क. ञिधृषा प्रगल्भ्ये V. प. धृष प्रसहने X. उ. आधृषीयः ।

शपि बाधग्रन्थनयोरपषत् पषतेऽथ बन्धने चौ यौ ।
पाषयति पषेत् स्पर्शादिषु चतुर्षु पशापिवत् पषापयते ।। ३४६ ।।

ग्रहणादित्रये पक्षेदसौ शपि परिग्रहे ।
चौ पक्षयेत काथादिकस्य पक्षापयेद् भिदा ।। ३४७ ।।

पुष्टौ पोषति पुष्येच्च पुष्णातीति त्रिधाथ चौ ।
धारणे पोषयेत् पूष वृद्धौ शप्येष पूषति ।। ३४८ ।।

प्युषिर्दाहे विभागे च श्यन्यप्योषीत् तथाप्युषत् ।
सर्गे चावनिरिद् प्योषयते प्योषयतीत्युभौ ।। ३४९ ।।

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३४६ 'पष् क॰ बन्धे पषञ् बाधे ग्रन्थे' क. ३१७. 'पष बन्धने चैके । पाषयति पषति' प्र. (आधृषीयः) । 'पष अनुपसर्गात्' अयमनुपसर्गो गतावदन्तः । पषयति व्रजम् । सोपसर्गात्तु प्रपाषयति । बाधबन्धस्पर्शनेषु च द्रुमे । प्र. (कथादिः) । पशधातुः ३३१ तमे श्लोके द्रष्टव्यः ।

३४७ 'तक्ष त्वचने' इत्यत्र प्रक्रियासर्वस्वे 'पक्ष इत्यप्येके' इति । तक्षेः ग्रहणाद्यर्थाः ३४२ तमे श्लोके उक्ताः । पक्ष परिग्रहे X. उ. पक्ष परिग्रहे X. उ. 'पक्ष परिग्रहे पक्षयति' प्र. क. (कथादि) । कथादित्वात् पुक् ।

३४८ पुष पुष्टौ I. प., IV. प., IX. प. पुष धारणे X. उ. पूष वृद्धौ I. प.

३४९ प्युषिर् दाहविभागयोः प्युष्यति । वुसिर् विभागे वुस्यति प्र. क. 'प्रुषु दह्यमू । रलौ, प्लुष् यलृ च, प्युष् येर् भागे च प्युष कुत्सृजि' क. ३१८. 'प्युष सर्गे प्योषयति' प्र. क. (चुरादिः) पकारादिर्मुद्रिते द्रुमे ।

प्रुषु दाहे शपि प्रोषेत् प्रुष स्नेहनदाहयोः ।
सेचने मोचने पूरणे प्रुष्णात्यु (दि)दादिमः ।। ३५० ।।

दाहे प्लोषति दैवादिकस्य पौषादिकस्य च ।
प्लुष्यति, स्नेहनाद्येषु प्लुष्णात्यन्नादि शप्युदित् ।। ३५१ ।।

पृषु हिंसनसंक्लेशसेचनार्थेषु पर्षति ।
वर्ष स्नेहन इत्येष तङ्वान् वर्षेत शप्युभौ ।। ३५२ ।।

शपि श्वशब्दे भषति स्फुटोक्तौ
भाषेत भुक्तौ पुनरत्र भक्षेत् ।
भक्षेत, चौ भक्षयतेऽथ भूषा–
यां भूषयेच्चौ शपि भूषतीति ।। ३५३ ।।

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३५० प्रुषु दाहे I. प. 'प्रुषग् सेकपूर्त्योश्च, प्रुषु दह्यमू । रलौ' क. ३१८. 'प्रुष प्लुष स्नेहनसेचनपूरणेषु । मोचनदाहयोरप्याह शङ्करः' । प्र. (क्रयादौ) । प्रुष प्लुष स्नेहनसेवनपूरणेषु' मा.

३५१ प्लुषु दाहे I. प. प्लुष च । प्लुष्यतीत्यादि पूर्ववत् । अयं पुषादावपि पठयते । फलमङ्गोऽपि सिद्धिरिति स्वामी। मा. स्ने द्या अनन्तरोक्ताः ।

३५२ पृषु सेचनहिंसाक्लेशनेषु I. प. वर्ष स्नेहने आ.

३५३ भष भत्सने I. प. 'इह भत्सनं श्वरवः' मा. भाष व्यक्तायां वाचि I. आ. भक्ष अदने I. उ. भक्ष अदने X. उ. भूष अलङ्कारे I. प., X. उ.

मिषु सेवन इत्यस्य मेषतीति भवेच्छपि ।
अनुदित् स्पर्धनार्थः शे मिषत्युन्मीलनेऽप्यसौ ॥ ३५४ ॥

वधे मोषति खण्डे स्यादिरितः श्यनि मुष्यति ।
मुष स्तेये श्न्यमुष्णान्मूष स्तेये शपि मूषति ॥ ३५५ ॥

क्षान्तौ मृषेत मृषयेन्मृषतीत्यदन्ता–
न्मर्षेदमर्षयत मर्षत इत्यमी यौ ।
मृष्येत मृष्यति दिवादिजुषोऽथ दैन्य–
संक्लेशसेचनवधेष्वपि मर्षतीति ॥ ३५६ ॥

सङ्घाते शप्यमृक्षच्चौ मृक्षयेदपशब्दने ।
मोक्ष क्षेपे मोक्षति शप्येष मोक्षयतीति चौ ॥ ३५७ ॥

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३५४ 'मिषु सेवने' I. प. प्र. सेवनार्थोऽत्रैव । 'सेचने' मा. मिष स्पर्धायाम् VI. प. 'अयमुन्मीलनार्थोऽपि' । प्र.

३५५ 'मष् मुष् वधे, मुष् य इर् छिदि मुष् ग मूष् लुण्ठने' क. ३२०, ३२१. 'मुष वधे, मोषति' । प्र. क. मुष हिंसार्थः I. प. क्षी. मुष स्तेये IX. प. 'मुस खण्डने मुष इत्येके' प्र. दिवादिः पुषादिः ।

३५६ 'मृष तितिक्षायाम् । अस्य णिज्विकल्पो, णिजभावेऽप्यदन्तत्वमुभयदादित्वं चास्ति । मृषयति मृषति मृषते' प्र. क. (चुरादिरदन्तः) । मृष तितिक्षायाम् X. उ. आधृषीयः । मृष तितिक्षायाम् IV. उ. 'पृषु वृषु मृषु सेचने । आद्यौ हिंसाक्लेशनयोश्च । पृषु प्रजननैश्वर्ययोः । मृषु हिंसासंक्लेशदैन्येषु इत्येके' प्र. (भ्वादौ) ।

३५७ मृक्ष संघाते I. प. मृक्ष म्लेच्छने । अपशब्दनं तत्' प्र. (चुरादौ) । 'मोक्ष असने' प्र. क. 'मोक्ष कि क्षेपे' क. ३२२. मोक्ष असने X. उ.

वधे रेषेत् पुषादौ रोषव्यथादौ च रिष्यति ।
स्याद् रेषृ वृकशब्दे शप्यनुदात्तेदरेषत ।। ३५८ ।।

रोषवधयोररोषद् रोषे पौषादिकादरुष्यच्चौ ।
रोषयति, लेपने शपि रूषापयेत् कथादिगतात् ।। ३५९ ।।

कान्तौ लषेल्लषेतापि लष्येल्लष्येत शप्श्यनोः ।
चौ शिल्पयोगशिल्पोपयोगयोर्लाषयेदिति ।। ३६० ।।

अङ्कने दर्शने च स्याल्लक्षयेल्लक्षयेत चौ ।
लक्ष आलोचने तङ्वानेवासौ लक्षयेत चौ ।। ३६१ ।।

लुष मोषण इत्यस्मादलोषल्लूष लेपने ।
लूषतीति शपीमौ द्वौ हिंसायां लूषयेत चौ ।। ३६२ ।।

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३५८ रिष हिंसायाम् I. प. रुष रोषे इत्यत्र माधवः–'इह केचिद् रिष हिंसायां च इति पठन्ति' IV. प. रेषृ अव्यक्ते शब्दे I. आ. 'अयं स्वभावाद् वृकविषयः' । मा.

३५९ रुष हिंसार्थः I. प. रुष् येर् त्रि क्रुधि रुष् तथा' क. ३२३. रुष रोषे X. उ. रूप (I. प.) रूपायाम् इत्येके' प्र. 'रूष रूपायाम् । (X. उ. अदन्तः) रूपयति देहं चन्दनेन' प्र. क. 'रूष त्क स्याद्विच्छुरणे' क. ३०.

३६० लष कान्तौ I. उ. 'वा भ्राशे' त्यादिना श्यन्विकल्पः । 'लस शिल्पयोगे (X. उ.)। अत्र स्वामी शिल्पोपयोग इति पठित्वा केचिन्मूर्धन्यन्तं पठन्ति इत्याह' । मा.

३६१ लक्ष दर्शनाङ्कनयोः X. उ. लक्ष आलोचने X. आ. आकुस्मीयः ।

३६२ 'लुष स्तेये लोषति' प्र. क. 'लुष् च स्तेये' क. ३२४. मूष स्तेये इत्यत्र लूष रूष भूषायामिति सुधाकरः' मा. 'लूष रूष रूषायामित्येके । रूषा लेपनम् । प्र. (भ्वादौ) । लूष हिंसायाम् X. उ.

स्निग्धीभावेऽवर्षत तङि संक्लेशवधसेचने वर्षेत् ।
चौ तङ्यैश्वर्ये शक्तिबन्धसंबन्धयोश्च वर्षयेत ।। ३६३ ।।

विप्रयोगे श्नि विष्णाति श्लौ व्याप्तौ विष्लृ इत्यतः ।
स्यातां वेवेष्टि वेविष्टे सेवने शपि वेषति ।। ३६४ ।।

दिवादौ व्युष दाहार्थे व्युष्यतीत्यस्य सिध्यति ।
अस्यैव पौषादिकताप्यस्ति तत्राव्युषल्लुङि ।। ३६५ ।।

स्याद्धिंसायां शेषति विशिनष्टीति विशेषणे ।
यावसर्वोपयोगार्थे स्यातां शेषति शेषयेत् ।। ३६६ ।।

शिलषु दाहे शपि श्लेषेत्, पुषादौ परिरम्भणे ।
शिलष्यति, श्लेषणे स्यातां श्लेषयेच्छ्लेषयेत चौ ।। ३६७ ।।

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३६३ वर्ष स्नेहने I. आ. वृषु सेचने हिंसासंक्लेशनयोश्च I. प. 'कृङ वृषु प्रजनैश्ये' क. ३२५. वृष इति तत्र पाठान्तरम् । 'वृष शक्तिवन्धने X. आकुस्मीयः । शक्तिबन्धनं प्रजननसामर्थ्यम् । शक्तिसंबन्धने इति मैत्रेयः' मा.

३६४ विष विप्रयोगे IX. प. विष्लृ व्याप्तौ II. उ. 'विषु सेचने I. प. मा. 'सेवने' प्र.

३६५ व्युष दाहे IV. प. व्युष विभागे IV. प. पुषादिः ।

३६६ शिष हिंसायाम् I. प. शिष्लृ विशेषणे VII. प. प्रायेणायं विपूर्वः । शिष असर्वोपयोगे X. उ आधृषीयः ।

३६७ शिलषु दाहे I. प. शिलष आलिङ्गने IV. प. पुषादिः । शिलष श्लेषणे X. उ.

शोषे पुषादितः शुष्येदनुज्ञोत्पादनार्थयोः ।
शूषेत् तथा षूष सूष द्वयोः सूषति शप्यमी ।। ३६८ ।।

शपि ष्टृक्ष स्तृक्ष गतौ षः सत्वे स्तृक्षति द्वयोः ।
अलीकहर्षयोर्हृर्षत्यन्त्ये हृष्यत्यसाविरित् ।। ३६९ ।।

शप्यादानगतिद्युतिष्वसत आसद् द्वौ भवेतां लुकि
भ्वर्थेऽस्तीत्यसनेऽस्यतीत्युदिदिरिच्चा,थोपतापार्थिनः ।
कण्ड्वाद्या अससू (ञ् सुतिय ? ञसु त्रय) इतीहास्यत्यसूयत्यसू-
येतासूयति मध्यमोऽत्र ञिदथासित्यां तङास्ते लुकि ।। ३७० ।।

श्नायामुध्रस उञ्छेऽस्मादुध्रसामास सिध्यति ।
चौ णिचश्चेति तङ्युध्रासयतोध्रासयेदपि ।। ३७१ ।।

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३६८ शुष शोषणे IV. प. पुषादिः । 'शूष प्रसवे (I. प.)। स चानुज्ञा । शूषति राजा भृत्यम् । अनुजानातीत्यर्थः । 'या लीढा श्रवसापि सौति महतीमौत्सुक्य-दुःखासिका' मित्यत्र सौतेरुत्पादनार्थप्रयोगादुत्पादनमपि प्रसवः । शूषति विश्वं हरिः' प्र. 'शूष पूष् प्रसवे' क. ३२८. 'सूष् प्रसवे' क. ३२८. 'पूष सूष प्रसवे' प्र. क.

३६९ 'ष्टृक्ष गमने' 'स्तृक्ष गत्यां' क. ३२८. स्तृक्ष गतौ I. प. 'ष्टृक्ष इति मैत्रेयः' मा. (Foot note). हृषु अलीके V. प. 'तुष्टौ च द्रुमे' प्र. 'हृषु हृष् य ञि । इर् तुष्टौ, हृषु ञि प्रोक्तोऽलीके' क. ३२८, ३२९.

३७० अस गतिदीप्त्यादानेषु I. उ. अस भुवि II. प. असु क्षेपणे VI. प. पुषादिः । 'अस् यु इर् क्षेपे' क. ३२९. 'असु उपतापे । अस् असूञ् इति चैके' प्र. कण्ड्वादौ । आस उपवेशने II. आ.

३७१ उध्रस उञ्छे IX. प. 'अत्र क्षीरस्वामी उकारं धात्ववयवमाह' । मा. तथात्वे 'इजादेश्चे'त्यनुप्रयोगः ।

गमने कसेज्ज्वलादौ गतिशासनयोरकंस्त कंस्ते च ।
शपि कासृ कुत्सितोक्तौ कासेर्दीप्तौ च कासेत ।। ३७२ ।।

श्लेषे कुस्येदिरितो वाग्दीपनयोरकुंसयत् कुंसेत् ।
क्षेपे द्वाभ्यां कुत्सयतेऽत्रैकस्मात् तङेव चावन्त्यः ? ।। ३७३ ।।

अदने शपि ग्रसेत ग्रासयते ग्रासयेत् ग्रसेदिति यौ ।
ग्रहणे चौ ग्रासयति ग्रासयते शप्युदीरितोऽयमुदित् ।। ३७४ ।।

रक्षणे घंसते कान्तिकरणे घसते तङौ ।
भुक्तौ घसेद् लृदिदसावघसल्लुङि शप्यमी ।। ३७५ ।।

मोक्षे जस्येदिरितश्चौ हिंसायामजासयज्जसति ।
जसु ताडनेऽस्य चोक्तवदवने मोक्षे च जंसयेज्जंसेत् ।। ३७६ ।।

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३७२ कस गमने I. प. कसि गतिशासनयोः II. आ. कासृ शब्दकुत्सायाम् I. आ. काशृ दीप्तौ I. आ. 'अन्ये दन्त्यान्त्यमिदितं पठन्ति । अनिदितमपरे' मा.

३७३ 'कुशिर् श्लेषणे (IV. प.) कुश्यति' प्र. क. 'कुस् य इर् श्लिषि' क. ३३१. 'कुसि भाषा(सा)र्थः X. उ. कुत्स अवक्षेपणे X. आ. (आकुत्स्मीयः) । 'कुत्सक् ङञवक्षेपे' क. ३३१. द्वमे एवं द्वौ धातू ।

३७४ ग्रसु अदने I. आ. 'ग्रस अदने (युजादिः)' प्र. क.-'ग्रस् कि ग्राहे' क. ३३३ ग्रासे इति तत्र पाठान्तरम् । ग्रस ग्रहणे X. उ.

३७५ 'घसि रक्षणे । घंसते' प्र. क. 'घसि ङ क्षरणे' क. ३३२. (मुद्रिते) । घस्लृ अदने I. प. लृदित्त्वादङ ।

३७६ जसु मोक्षणे IV. प. 'जसु य इर् मोक्षे' क. ३३३. इति इरित्त्वम् । जसु हिंसायाम् X. उ. 'क्त्वायामिड्विकल्पार्थादुदित्करणादस्य णिजनित्यः' मा. जसु ताडने X. उ. जसि रक्षणे X. उ. 'मोक्षणे इति देवः' मा.

शपि कौटिल्ये नसते, शब्दे नासेत तङ्य,थोदिदिरित् ।
तस्येदुपक्षये श्यनि चौ भूषायामतंसयत् तंसेत् ।। ३७७

श्यन्युद्वेगे त्रस्यति चौ ग्रहणे वारणे तथा धरणे ।
त्रासयतिदीप्तनोक्त्योस्त्रंसयते त्रंसयेत् त्रंसेत् ।। ३७८ ।।

भाषादीपनयोरदंसयद् अदंसद् दंसयेतेति चौ
वीक्षादंशनदंसने पुनरदंसद् दंसयेतेति तङ ।
तद्वद् दासयते ऽथ तस्यतिवदस्माद् दस्यति श्यन्यसौ
(दंसे शप्यदसद् ? भवेद्) वितरणार्थे दासते दासति ।। ३७९ ।।

उक्तमुध्रसिमुञ्छार्थमुदितं केचिदूचिरे ।
तेन लोपादुकारस्य ध्रस्नाति ध्रासयेत् क्रमात् ।। ३८० ।।

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३७७ णस कौटिल्ये I. आ. णासृ शब्दे I. आ. तसु उपक्षये IV. प. 'तस् दस् युइर् तूपक्षये' क. ३३५. इतीरित्त्वम् । तसि अलङ्करणे X. उ.

३७८ त्रसी उद्वेगे IV. प. 'त्रस धारणे (X. उ.) ग्रहणे इति नन्दी । अत्र धारणं वारणमिति मैत्रेयः' मा. त्रसि भाषा(सा)र्थः ।

३७९ दसि भाषा(सा)र्थः X. उ. 'दसि दर्शनदंशनयोः' X. आ. आकुस्मीयः । 'आकुस्मीयमात्मनेपदं णिच्सन्नियोगेनेति व्याख्यातारः' मा. तेन इदित्करण-सामर्थ्याण्णिजभावे परस्मैपदम् । 'दसि दंसनदर्शनयोः । दस इत्येके । दंसनं वर्मग्रहणम् । दंशनदर्शनयोरित्यन्ये' । प्र. दसु उपक्षये IV. प. दासृ दाने I. उ

३८०. ३७१ तमश्लोको दृश्यताम् ।

ग्रन्थबाधनयोर्द्वौ शप्यपसत् पसतेऽथ चौ ।
नाशने पंसयेत् पंसेद् बन्धने पासयेदिति ।। ३८१ ।।

चौ दीप्तौ पिंसयते पिंसति वधदानगमनबलनेषु ।
वासे च पेसयेत विभागार्थे प्युस्यतीरिदनिरिदपि ।। ३८२ ।।

वेदे भर्त्सनदीप्त्योर्बभस्ति दीप्तावभासतैष शपि ।
भत्से भत्सयते चौ द्वाभ्यामत्रैकतस्तङेव स्यात् ।। ३८३ ।।

शब्दे शपि रसेदास्वादनस्नेहनयोः पुनः ।
रसापयेत् कथादौ स्याच्छब्दे रासेत शप्यसौ ।। ३८४ ।।

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३८१ 'पस ग्रन्थनबाधनयोः' I. उ. प्र. क, 'पस बन्धने' X. उ. प्र. क. 'पस् क. पस् ञ् षान्तवत्' क. ३३७. 'पष् क बन्धे, पषञ् बाधे ग्रन्थे' क. ३१७ पसि नाशने X. उ.

३८२ पिसि भाषा(सा)र्थः X. उ. 'पिसि दीपने । पिंसयति पिंसति; पिस गतिहिंसाबलादाननिकेतनेषु । पेसयति' । प्र. क. (चुरादौ) । 'पिसि कि त्विषि' क. ३३७ पेस् पिसृ गत्यां, पिस् क षट्टार्थे क. ३३६. 'षट्टक् निकेतने हिंसे बले दाने' क. १४६. व्युष दाहे इत्यत्र 'क्वचिदुभयत्र विभागार्थो दन्त्यान्तः ओष्ठ्यादिश्च पठ्यते' मा. पुषादावप्ययं धातुः । तदा अङ । अन्यत्र नाङ । इति इरित्त्वं फलति ।

३८३ भस भर्त्सनदीप्त्योः III. प. भासृ दीप्तौ I. आ. भर्त्स तर्जने X. आ. आकुस्मीयः। 'लक्ष्ये भर्त्सयतीति दृश्यते' क्षी. 'क्ङ भर्त्स ञ । भर्त्से' क. ३३८.

३८४ रस शब्दे I. प. रस आस्वादनस्नेहनयोः X. उ. कथादिः । रासृ शब्दे I. अ

श्लेषणे क्रीडने शोभायामपि स्याल्लसेच्छपि ।
शिल्पयोगे च शिल्पोपयोगे लासयतीति चौ ।। ३८५ ।।

वासे शप्यनिटो वसन्ति वस आच्छादेऽस्य वस्ते लुकि
स्तम्भेऽवस्यदथापहार उपहारे छेदने स्नेहने ।
चौ स्याद् वासयतेऽवसापयदिति त्वाद्यार्थ एवोपसे–
वे वासापयतेऽनिवासयदिति त्वाच्छादनार्थे भवेत् ।। ३८६ ।।

विसृ गमने शपि वेसति चौ वेसयतेऽथ वचनदीपनयोः ।
विंसति विंसयति द्वौ वेसृ गतौ वेसतीति शप्येव ।। ३८७ ।।

हिंसायां शसति स्तुतावपि भवेच्छंसेदिति द्वौ शपि
स्वप्ने छन्दसि शस्ति लुक्यथ विविच्य ज्ञापने शास्त्युदित् ।
आङः शन्स शसि द्वयोरपि भवेदाशंसते शप्युभौ
लुक्याशास्त इति प्रशास्त इति च स्युर्वाञ्छनार्था अमी ।। ३८८ ।।

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३८५ लस श्लेषणक्रीडनयोः I. प. 'शोभायां प्रसिद्धः' प्र. लस शिल्पयोगे X. उ. 'शिल्पोपयोगे इति केचित्' प्र. शिल्पोपयोग इति स्वामी' मा.

३८६ वस निवासे I. प. वस आच्छादने II. आ. वसु स्तम्भे IV. प. पुषादिः । 'वस स्नेहनच्छेदापहरणेषु इति वा पाठः' X. उ. प्र. मा. वस निवासे X उ. कथादिः । वास उपसेवायाम् X. उ. कथादिः । निवास आच्छादने X. उ.

३८७ 'पिसृ पेसृ गमने' I. प. इत्यत्र माधवः- 'इह क्वचित् कोशे विसृ वेसृ इत्यपि पठ्यते । पटपुटेत्यादिदण्डके पिसिधातुर्माधवोक्तः । तत्स्थाने विसि इति सर्वस्वे । अतः, विसि भाषा(सा)र्थः X. उ. द्रुमे नायं दृ[illegible] ।

३८८ शसु हिंसायाम् I. प. शंसु स्तुतौ I. प. 'शस्ति, शस स्वप्ने । [illegible]ति शंस्तन्ति । शास्ति शसन्ति उदात्तावुदात्तेतौ छान्दसौ' अदादौ । प्र. क. [illegible]स् लुर् स्वप्ने क. ३४१. रेफो वैदिकत्वार्थः । शासु अनुशिष्टौ II. प. '[illegible]ष्टिर्विविच्य ज्ञापनम् । 'उशस् वधे । आङ्पूर्वास्तु शसिङ शासुङ शासु लङङाशिषि स्मृताः' क. ३४२. आङः शास इच्छायाम् (II. आ.) उदिदित्येके । आशास्तेऽर्थम् । प्रायेणाङ्पूर्व इत्युक्तेः प्रशास्ते इत्यपि' । मा.

श्नम्यस्ति हिसि हिंसायां हिनस्तीति पदं ततः ।
यौजादिकाद् हिंसयते हिंसेत् हिंसयति त्रिधा ।। ३८९ ।।

गत्यामंहेत शपि व्याप्तावह्नोति वैदिकः सोऽयम् ।
अहि दीपनोक्तयोश्चौ स्यादंहयतेंऽहयेदंहेत् ।। ३९० ।।

पूजायोग्यतयोरर्हेच्छपि चौ पूजनेऽर्हयेत् ।
उहिर् अर्दन इत्यस्मादोहत्यूहे तङूहते ।। ३९१ ।।

निन्दने गर्हयेद् गर्हेद् गर्हेयौ शपि गर्हते ।
गृहू ग्रहण इत्यस्मादपि गर्हेत तङ्युभौ ।। ३९२ ।।

गृह्णाति गृह्णीत गृहापयेत
तङ्येव चौ ग्राहयति ग्रहेद् यौ ।
ग्लहू ग्लहेद् ग्लाहयतीत्युभौ यौ
शपि ग्लहेत ग्रहणे स्युरेते ।। ३९३ ।।

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३८९ हिसि हिंसायाम् VII. प. हिसि हिंसायाम् X. उ. आधृषीयः ।

३९० अहि गतौ I. आ. अह व्याप्तौ V. प. छान्दसः । अहि भाषा(सा)र्थः । X. उ.

३९१ अर्ह पूजायाम् I. प. 'योग्यत्वेऽपि' प्र. 'अर्ह योग्यत्वे' क. ३४४. अर्ह पूजायाम् X. उ. आधृषीयः । उहिर् अर्दने I. प. ऊह वितर्के I. आ.

३९२ गर्ह निन्दने X. उ. आधृषीयः । गर्ह कुत्सायाम् I. आ. गृहू ग्रहणे I. आ.

३९३ ग्रह उपादाने IX. उ. गृह ग्रहणे X. आ. आगर्वीयः कथादिश्च । 'ग्रहू ग्लहू ग्रहणे ग्राहयति ग्रहति, ग्लाहयति ग्लहति' प्र. क. (चुरादौ विकल्पितणिचि) । 'ग्रह ग्लहू...कि आदाने' क. ३४४. गृहू ग्रहणे इत्यत्र माधवः- 'ग्लहू इति स्वामिकाश्यपसम्मताकारादयः' ।

शाठ्ये दम्भे कत्थनेऽपि चहेच्छप्यथ चौ मितः ।
ह्रस्वेन चहयेत् काथादिकस्य स्याच्चहापयेत् ।। ३९४ ।।

तौदादिकौ तृहू तृन्हू हिंसायामादिमात् तृहेत् ।
नुमि तृंहेत् परादाद्यात् तृणेढीति रुधादिगात् ।। ३९५ ।।

दाहे दहति, दीप्तौ च दंहते दंहतीत्यमू ।
शप्येतेऽर्थद्वये दंहेत् दंहयेत् दंहयेत चौ ।। ३९६ ।।

अर्दने दुहिरो दोहेत् क्षारणे दोग्ध्यदुग्ध च ।
वृद्धौ दृह दृहि स्यातां शपि दर्हति दृंहति ।। ३९७ ।।

वृद्धौ बर्हति बृंहतीति गजशब्देऽप्यस्त्युभौ शब्गतौ
चौ वाग्दीपनयोरबृंहयदबृंहयद् द्वावथो बर्हते ।
प्राधान्ये शपि दीपनोक्तिहनने चौ बर्हयेत द्वयोः
प्राधान्ये शपि बल्हतेऽपि वचने चौ दीपने बल्हयेत् ।। ३९८ ।।

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३९४ चह परिकल्कने I. प. 'परिकल्कनं शाठ्यम्' मा. 'दम्भः शाठ्यं च' बृहद्धातुरूपावली । कत्थनार्थो मृग्यः । चह परिकल्कने X. उ. ज्ञपादित्वान्मित्त्वम् । 'तस्य मित्त्वं वा द्रुमे' प्र. 'चहक्म चह शाठ्ये' क. ३४६. इति मित्त्वमेव मुद्रिते द्रुमे ।

३९७ दुहिर् अर्दने I. प. दुह प्रपूरणे II. उ. 'प्रपूरणं पात्रादिपूरणार्थं क्षारणम् प्र. दृह दृहि वृद्धौ I. प.

३९८ वृह वृद्धौ I. प. वृहि वृद्धौ I. प. वृहि शब्दने I. प. 'बृंहितं करिगर्जितम्' मा. वृहि भाषा(सा)र्थः X उ. बर्ह प्राधान्ये I आ. बर्ह भाषा(सा)र्थः X. उ. बर्ह हिंसायाम् X. उ. बल्ह प्राधान्ये I. आ. बल्ह भाषा(सा)र्थः X. उ.

वृद्धावमंहत महेदिति पूजनायां
द्वौ शब्गतौ महयतीति कथादिपाठात् ।
चौ दीपने वचसि मंहति मंहयेत
मानार्थिनः शपि तु माहति माहते च ।। ३९९ ।

त्यागे चावरहापयद् रहयतीत्येतन्मितः स्यात् पृथ-
क्त्वार्थेऽप्यस्ति रहेच्छपीह गमने रंहेद् वचोदीपने ।
रंहेद् रंहयते च रंह गमने रंहापयेच्चा,वधो
हिंसे रेहति युद्धकत्थनविनिन्दाहिंसदाने रिहेत् ।। ४००।।

वह प्रापण इत्यस्य वहते वहतीत्युभौ ।
वहि वृद्धौ तथा दीप्तौ तङि वंहेत शप्युभौ ।। ४०१ ।।

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३९९ महि वृद्धौ I. आ· मह पूजायाम् I. उ· मह पूजायाम् X. उ· कथादिः । महि भाषा(सा)र्थः X. उ. माहृ माने I. उ.

४०० रह त्यागे X. उ. ज्ञपादित्वान्मित् । रह त्यागे इति कथादावपि । ततः पुक्यात्त्वे रूपम् । रह त्यागे I. प· विरहतीत्यादौ पृथक्त्वम् । रहि गमने I. प· रहि भाषा(सा)र्थः X. उ. 'रंह गतौ अदन्तः । प्र. क (चुरादौ) । 'रंह तक् गतौ' क. ३० 'रिह हिंसायम्' (I. प·) प्र· क. 'रिह वधे' क. ३४९. रिफ कत्थनयुद्धनिन्दाहिंसादानेषु (VI. प·) अत्र माधवः- 'रिहेति द्रमिलाः इति स्वामी' ।

४०१ वह प्रापणे I· उ· 'वहि वृद्धौ । वंहते' (I. आ.) प्र. क· 'वहि दीपने रंहयति रंहति' X. उ. प्र. क. 'वहिक् त्विषि' क. ३५१· णिजभावे परस्मैपदेन भाव्यमिति वंहेतेति चिन्त्यम् ।

प्राधान्ये शपि वर्हते वधवितीर्ण्योश्छादने वञ्चनो-
क्तौ वर्हेत शपि द्युतावपि वधे स्याद् वर्हयेतेनि चौ ।
दीप्तौ वृंहति वृंहयेदिति भवेदुन्मूलने शे वृहेद्
वृद्धौ वर्हति किञ्च वृंहिवृहिरौ शब्दे च वृंहेच्छपि ।। ४०२ ।।

वञ्चनोक्तौ वधे दाने छादने शपि वल्हते ।
वल्ह प्राधान्य इत्यस्मादपि वल्हेत तङ्युभौ ।। ४०३ ।।

क्षान्तौ शपि सहेत स्यात् तृप्तौ च श्यनि सह्यति ।
क्षान्तावेव सहेत् साहयेत साहयति त्रयम् ।। ४०४ ।।

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४०२ 'वर्ह वल्ह प्राधान्ये' I. आ. प्र. क. 'वर्ह वल्ह परिभाषणहिंसाच्छादनेषु। दाने च द्रुमें। परीभाषणमत्र वञ्चनवादः' (I. आ.) प्र. 'वर्ह हिंसायां च X. उ. प्र. क. चाद् दीपनेऽपि। 'वृहि दीपने' (X. उ.) प्र. क. 'क वर्ह् वधे। दीप्तौ, वर्ह्, वल्ह ङ श्रैष्ठ्ये वल्हक् त्विषि, वृहि क्यपि। वृहिर् ध्वनर्द्धयीर्, वृहि च, वृह वृद्धौ शू वृहुद्यमे' क. ३५०, ३५१. वृहू उद्यमे VI. प. 'स चोन्मूलनम्' प्र. 'वृह वृद्धौ' (I. प.) प्र. क. 'वृहि वृहिर् शब्दे च' (I. प.) प्र. क. चाद् वृद्धौ।

४०३ पूर्वश्लोकटिप्पण्या गतार्थोऽयम्।

४०४ षह मर्षणे I. आ. 'षुह चक्यर्थे (IV. प.)। चक्यर्थस्तृप्तिः इति स्वामिधनपालशाकटायनाः। आत्रेयमैत्रदुर्गाः षह षुह इति द्वौ धातू पेठुः'। मा षह मर्षणे X. उ. आधृषीयः।

पौषादिकस्निह(:)प्रीत्यर्थे स्निह्येदसौ(रु?र)धादिरपि ।
चौ स्नेहने स्निहेद् यौ स्नेहयते स्नेहयेदिति हलन्ताः ॥ ४०५ ॥

इति श्रीमातृदत्तार्यकरुणाबलशालिना ।
बालेन रचिता सेयं धातुरत्नावली जयेत् ॥ ४०६ ॥

शोधनाक्षमतमेन केनचिद् बालकेन कुतुकान्निगुम्भिताम् ।
धातुरत्नमहितावलीं बुधाः शोधयन्तु मतिशाणशीलनैः ॥ ४०७ ॥

हंहो सुधीनिवह देशिकवाङ्महाब्धि–
कल्पद्रुमाद्यधिगतां गुरुदेवतुष्ट्या ।
भूयः सुवृत्तललितां समरूपधातु–
रत्नावलीं कलय कण्ठतटीलुठन्तीम्* ॥४०८ ॥

(धातुरत्नावली समाप्ता)

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४०५ ष्णिह प्रीतौ IV. प. पुषादिः रधादिश्च । पुषादित्वादङ्, रधादित्वाद् सिष्णेहिथ, सिष्णेढ इत्यादौ 'रधादिभ्यश्च' (७–२–४५) इति इड्विकल्पः । ष्णिह स्नेहने X. उ. युजादित्वं मृग्यम् ।

* एतदनन्तरम् – 'श्रीकृष्णार्पणमस्तु । धातुरत्नावली समाप्तेयम् । वस्तूनां यः स्वसंज्ञायाः प्रवृत्तौ कारणं स्मृतम् । त्वतलाद्यर्थबोध्यश्च प्रभाव इति सोदितः ॥ नमः पाणिनिकात्यायनपतञ्जलिभ्यः । नारायणेन लिखितमिदं पुस्तकम्' । इति दृश्यते ।